

Ceremony of Consecration

of

The Right Reverend
Thomas Mary O'Leary, D.D.
Bishop of Springfield

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Saint Michael's Cathedral

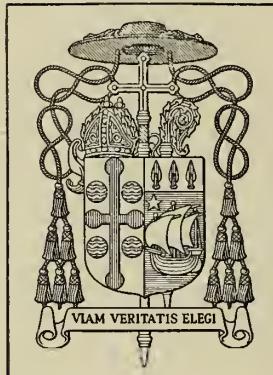
Springfield, Massachusetts

September the Eighth, Nineteen Hundred Twenty-One



The Right Reverend
THOMAS MARY O'LEARY, D.D.
Bishop of Springfield

THE RIGHT REVEREND THOMAS MARY O'LEARY was born on August 16, 1875, in Dover, New Hampshire. He was educated in the primary schools of his native town and later entered Mungret College, Limerick, Ireland, from which he was graduated in 1892. He entered the Grand Seminary, Montreal, Canada, in the fall of that year, and after completing the prescribed course of theological studies was ordained to the Priesthood on December 18, 1897. His first appointment was that of Assistant at Saint Anne's Church, Manchester, New Hampshire. Later he was assigned as Assistant at the Church of Saint John the Evangelist, Concord, New Hampshire. On August 15, 1904, he was appointed Chancellor of the Diocese of Manchester and Secretary to The Right Reverend Bishop, John B. Delaney. He retained these offices under the present Bishop of Manchester, The Right Reverend George A. Guertin, until May 1, 1911, at which time he was appointed Rector of Saint Joseph's Cathedral, Manchester, New Hampshire. On December 8, 1914, The Right Reverend Bishop appointed him Vicar General of the Diocese of Manchester, and on January 1, 1915, Permanent Rector of the Church of Saint John the Evangelist, Concord, New Hampshire. He was elected Bishop of the Diocese of Springfield on June 16, 1921, and consecrated on the feast of the Nativity of the Blessed Virgin Mary, September 8, 1921.



The Coat of Arms

The Coat of Arms of Bishop O'Leary represents a shield which is divided vertically into two sections, each of which contains a separate heraldic inscription: the section to the left of the reader contains the symbols of the Diocese; that to the reader's right represents the personal insignia of the Bishop. The joining of these two on a single shield symbolizes the close union that exists between the See and its Ordinary.

The diocesan heraldry consists of a red Cross on a "field" of silver, each arm of the Cross terminating in a small globe. This peculiarly shaped red Cross on silver is the form known to the mediæval artists as Saint Michael's Cross and was always shown on the banner which he bears in ecclesiastical art. It was chosen for the See of Springfield because Saint Michael is the Patron Saint of its Cathedral Church. To this have been added four heraldic "springs" to symbolize the name "Springfield". The spring or fountain, in heraldry, is purely a conventional symbol—a mere circle of alternate wavy bars of blue and silver symbolizing water. A "spring" has been placed in each angle of the cross to symbolize, in number, the four mystical rivers of Paradise—which, again, the mediæval artists represented as flowing from the Cross. They symbolize, as well, the Four Gospels—streams of the living truth.

The purely personal part of the shield evidences a ship which appears on the traditional emblem of the O'Leary family, with the colors changed, however, from their original black on silver, to silver on blue. The latter constitute the heraldic colors of Mary, the Mother of God, to whom the Bishop has a very special devotion. On this background has been added a Star to indicate Our Lady's title, "Star of the Sea." On the upper part of the shield there appear three spearheads, symbols of Saint Thomas, the instruments of his martyrdom, and in number, symbolic of the Blessed Trinity. Hence this section of the Coat of Arms reads, Thomas Mary O'Leary.

Above the shield in gold are the episcopal mitre, crozier and processional Cross, all surmounted by the episcopal hat of green, and underneath is the Bishop's motto, "Viam Veritatis Elegi," "I Have Chosen the Way of Truth," which words are taken from the Book of Psalms, Psalm 118, v. 30.

Officers

Consecrator

THE MOST REVEREND JOHN BONZANO, D.D.

Archbishop of Melitene

APOSTOLIC DELEGATE TO THE UNITED STATES

Assistant Bishops

THE MOST REVEREND ALFRED ARTHUR SINNOTT, D.D.

Archbishop of Winnipeg

THE RIGHT REVEREND GEORGE ALBERT GUERTIN, D.D.

Bishop of Manchester

Preacher

THE VERY REVEREND JOSEPH H. ROCKWELL, S.J.

*Provincial of the Society of Jesus
Maryland-New York Province*

Introductory Explanation

The consecration of a bishop is the exclusive right of the Sovereign Pontiff, and can not be performed without a mandate explicitly given by His Holiness. When the consecration takes place outside of Rome the necessary documents, known as "Bulls," from the Latin word "bulla," signifying the leaden seal attached to them, are sent to the Bishop-elect notifying him of his appointment and authorizing him to select as his consecrator any orthodox bishop, with whom should be associated two other bishops as assistant consecrators. If the consecration occurs on a day other than a Sunday or feast of an Apostle, special permission from the Holy See must be obtained by apostolic brief allowing the choice of another day. The ceremony must take place in a church that is consecrated, that is, the church must be free from all encumbrances and solemnly dedicated in perpetuity to the service of God. As evidence of consecration of a church, the inner walls are marked with twelve crosses, each supporting a candle, symbolic of the twelve apostles.

Ceremony of Consecration



Note: The ceremony itself of consecration is herein printed in roman type; all directions and explanations are in italic type.

At the appointed hour, the Consecrator, the Bishop-elect, the assistant bishops, and the others who are to be present at the consecration, assemble at the church, and the Consecrator, having prayed before the altar, ascends to his throne near the Gospel corner, and there is vested as usual. The Bishop-elect, with the assistant bishops, goes to his chapel and there puts on the necessary vestments, namely, the amice, alb, cincture and the stole, crossed as it is worn by priests, and cope. The assistant bishops, in the meanwhile, put on their vestments. All being ready, the Consecrator goes to the middle of the altar and there sits on the faldstool with his back to the altar. The Bishop-elect, vested and wearing his biretta, is led between the two assistant bishops, vested and mitred, and when he comes before the Consecrator, uncovering his head and profoundly bowing, he makes a reverence to him; the assistant bishops, wearing their mitres, slightly incline their heads. Then they sit at a little distance from the Consecrator so that the Bishop-elect faces the Consecrator; the senior assistant bishop sits at the right hand of the Bishop-elect, the junior at his left, facing one another. When they shall have thus been seated, after a short pause they rise, the Bishop-elect without his biretta and the assistant bishops without their mitres.

Introduction

The senior assistant bishop, turned to the Consecrator, says:

MOST Reverend Father, our holy Mother the Catholic Church, asks that you promote this priest here present to the burden of the episcopate.

The Consecrator says:

Have you the Apostolic Mandate?

The senior assistant bishop answers:

We have.

The Consecrator says:

Let it be read.

Then the notary of the Consecrator, taking the mandate from the assistant bishop, reads it from the beginning to the end: in the meanwhile all sit with heads covered.

The mandate having been read, the Consecrator says:

Thanks be to God.

As the Bishop-elect has already made his profession of faith and taken the oath in the private chapel, the Consecrator proceeds to the examination.

Then the Bishop-elect and the assistants being seated, the Consecrator reads in an audible voice the following examination. The assistant bishops say in a lower voice whatsoever the Consecrator says, and all should retain their mitres and be seated.

Examination

The Consecrator says:

THE ancient rule of the holy Fathers teaches and ordains that he who is chosen to the order of bishop, shall be with all charity examined diligently beforehand concerning his faith in the Holy Trinity, and shall be questioned concerning the different objects and rules which pertain to this government and are to be observed, according to the word of the apostle: "impose hands hastily on no man." This is done in order that he who is to be ordained may be instructed how it behooveth one placed under this rule to conduct himself in the Church of God, and also that they may be blameless who impose on him the hands of ordination. Therefore, by the same authority and commandment, with sincere charity, we ask you, dearest brother, if you desire to make your conduct harmonize, as far as your nature allows, with the meaning of the divine Scripture.

Then the Bishop-elect, rising, with uncovered head, answers:

With my whole heart I wish in all things to consent and obey.

And he will act in like manner when making all the other responses that follow.

The Consecrator interrogates:

C. Will you teach the people for whom you are ordained, both by words and by example, the things you understand from the divine Scriptures?

R. I will.

C. Will you receive, keep and teach with reverence the traditions of the orthodox fathers and the decretal constitutions of the Holy and Apostolic See?

R. I will.

C. Will you exhibit in all things fidelity, submission, obedience, according to canonical authority, to Blessed Peter the Apostle, to whom was given by God the power of binding and of loosing, and to his Vicar our Holy Father, Pope Benedict XV, and to his successors the Roman Pontiffs?

R. I will.

C. Will you refrain in all your ways from evil and, as far as you are able, with the help of the Lord, direct them to every good?

R. I will.

C. Will you observe and teach, with the help of God, chastity and sobriety?

R. I will.

C. Will you, as far as your human frailty shall allow, always be given up to divine affairs and abstain from worldly matters or sordid gains?

R. I will.

C. Will you yourself observe, and likewise teach others to observe humility and patience?

R. I will.

C. Will you, for the Lord's sake, be affable and merciful to the poor and to pilgrims and all those in need?

R. I will.

Then the Consecrator says to him:

MAY the Lord bestow upon thee all these things and every other good thing, and preserve thee and strengthen thee in all goodness.

And all answer: Amen.

C. Do you believe, according to your understanding and the capacity of your mind, in the Holy Trinity, the Father and the Son and the Holy Ghost, one God almighty and the whole Godhead, in the Holy Trinity coessential, consubstantial, coeternal, and coömnipotent, of one will, power and majesty, the Creator of all creatures, by Whom are all things, through Whom are all things, and in Whom are all things in heaven and on earth, visible and invisible, corporeal and spiritual?

R. I assent and do so believe.

C. Do you believe each single Person of the Holy Trinity is one God, true, full and perfect?

R. I do believe.

C. Do you believe in the Son of God, the Word of God eternally begotten of the Father, consubstantial, coömnipotent and coequal in all things to the Father in divinity, born in time of the Holy Ghost from Mary ever Virgin, with a rational soul, having two nativities, one eternal from the Father, the other temporal from the Mother, true God and true Man, proper and perfect in both natures, not the adopted nor the fantastic, but the sole and only Son of God in two natures and of two natures, but in the singleness of one person, incapable of suffering, and immortal in His divinity, but Who in His humanity suffered for us and for our salvation, with real suffering of the flesh, and was buried, and, rising on the third day from the dead with a true resurrection of the flesh, on the fortieth day after resurrection, with the flesh wherein He rose and with His soul, ascended into Heaven and sitteth at the right hand of the Father, thence to come to judge the living and the dead, and to render to everyone according to his works as they shall have been good or bad?

R. I assent and so in all things do I believe.

C. Do you believe also in the Holy Ghost full and perfect and true God, proceeding from the Father and the Son, coequal and coessential, coömnipotent and coeternal in all things with the Father and the Son?

R. I believe.

C. Do you believe that this Holy Trinity is not three Gods, but one God almighty, eternal, invisible and unchangeable?

R. I believe.

C. Do you believe that the Holy Catholic and Apostolic Church is the One true Church in which there is but one true baptism and the true remission of all sins?

R. I believe.

C. Do you also anathematize every heresy that shall arise against this Holy Catholic Church?

R. I do anathematize it.

C. Do you believe also in true resurrection of this same flesh of yours, and in life everlasting?

R. I do believe.

C. Do you believe also that God and the Lord Almighty is the sole Author of the New and Old Testaments, of the Law, and of the Prophets, and of the Apostles?

R. I do believe.

Afterwards the Consecrator says:

MAY this faith be increased in thee, by the Lord, unto true and eternal happiness, dearest brother in Christ.

All answer: Amen.

The examination being finished, the aforesaid assistant bishops lead the Bishop-elect to the Consecrator, whose hand is reverently kissed by the Bishop-elect, kneeling. Then the Consecrator, laying aside his mitre, and turning towards the altar with the ministers, begins the Mass, saying in the usual manner the Confession, the Bishop-elect remaining at his left hand, and the bishops, standing before their seats, say in like manner the Confession, with their chaplains.

The Mass

The celebrant, standing at the foot of the altar-steps, and signing himself with the sign of the holy Cross, begins, the other ministers responding:

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

C. I will go in to the altar of God.

R. To the God Who giveth joy to my youth.

PSALM 42

C. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful men.

R. For Thou art God my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

C. Send forth Thy light and Thy truth; they have conducted me and brought me into Thy holy hill, and into Thy tabernacles.

R. And I will go in to the altar of God; to God Who giveth joy to my youth.

C. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

C. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

- C. I will go in to the altar of God.
- R. To God Who giveth joy to my youth.
- C. My help is in the name of the Lord.
- R. Who made heaven and earth.

Humbly bowing down, the celebrant continues:

I Confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you, brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

C. May Almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

R. Amen.

The ministers, bowing down, repeat the words of the Confession:

I Confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to thee, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

C. May Almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

C. May the Almighty and Merciful God grant us pardon, alsolution, and remission of our sins.

R. Amen.

Again bowing down the celebrant goes on:

- C. Thou wilt turn O God, and bring us to life.
- R. And the people will rejoice in Thee.
- C. Show us, O Lord, Thy mercy.
- R. And grant us Thy salvation.

C. O Lord, hear my prayer.
R. And let my cry come unto Thee.
C. The Lord be with you.
R. And with thy spirit.
C. Let us pray.

Having finished the Confession, the Consecrator ascends to the altar.

Going to the altar he prays silently:

Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart, we may be worthy to enter into the Holy of Holies. Through Christ Our Lord. Amen.

He bows down over the altar, which he kisses, saying:

We beseech Thee, O Lord, by the merits of those of Thy Saints whose relics are here, and of all the Saints, that Thou wouldest vouchsafe to pardon me all my sins. Amen.

He then kisses the altar and the Gospel to be said in the Mass.

At High Mass, during the celebrant's preparatory prayer at the foot of the altar-steps, the choir sings the Introit and Kyrie Eleison; before reading the Introit the celebrant blesses incense and casts it on the burning coals in the thurible, saying:

Mayest thou be blessed by Him in Whose honor thou art burnt. Amen.

He then incenses the altar and is himself incensed by his deacon.

Then he goes to his throne at the Gospel side of the altar, and proceeds with the Mass.

In the meantime the assistant bishops lead the Bishop-elect to his chapel, and there having laid aside the cope, ministers put on his sandals, while he reads the usual psalm and prayers, if he has not already done so. Then he receives the pectoral Cross and adjusts the stole in such a manner that it may hang from his shoulders. After that, he is vested with the tunic, dalmatic, chasuble and maniple, and then advances to his altar, where, standing between the assistant bishops, with uncovered head, he reads the whole office of the Mass with the Consecrator. He does not turn around to the people when he says "The Lord be with you," as is wont to be done in other Masses.

While the celebrant reads the Introit at the throne, the sanctuary choir chants it from the Mass of the Blessed Virgin.

Introit

All hail, holy Mother, whose child-bearing didst give birth to the King
Who ruleth over heaven and earth, world without end. *Psalm 44.* My heart
hath uttered good tidings: I address my works to the King. Glory be to the
Father, and to the Son, and to the Holy Ghost. As it was in the beginning,
is now, and ever shall be, world without end. Amen.

All hail, holy Mother, whose child-bearing didst give birth to the King
Who ruleth over heaven and earth, world without end.

After the celebrant has read the Introit, then, alternately with his ministers, he says:

Lord have mercy on us.
Lord have mercy on us.
Lord have mercy on us.
Christ have mercy on us.
Christ have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Lord have mercy on us.
Lord have mercy on us.

The celebrant now rises, uncovered, and intones the Gloria in Excelsis Deo, that is, he sings the first words of the Hymn, which is then taken up by the choir; the celebrant and ministers sitting in the place prepared for them until it is terminated.

Gloria in Excelsis

GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, King of Heaven, God the Father Almighty. O Lord Jesus Christ the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art Holy, Thou only art Lord, Thou only art Most High, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

After the choir has finished singing the Gloria, the celebrant turns to the people and salutes them, saying:

- C. Peace be with you.
- R. And with thy spirit.
- C. Let us pray.

Then follows the Collect, so called because it is the united prayer of priest and people. The celebrant sings it with hands uplifted.

Collect

Let us pray: Impart unto Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, that unto those for whom the child-bearing of the Blessed Virgin was the beginning of salvation, the votive solemnity of her Nativity may yield an increase of peace.

After the Collect of the day the following Collect for the Bishop-elect is said under one conclusion:

Attend to our supplications, Almighty God, so that what is to be performed by our humble ministry may be fulfilled by the effect of Thy power. Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

The Lesson, so called because it was originally chanted on the gradus or altar steps as the response of the congregation to the inspired Lesson of Scripture.

Lesson

Proverbs 8, 22-35. The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established; before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

Gradual

Blessed and worthy of all reverence art thou, O Virgin Mary, who, preserving thine immaculate virginity, didst become the Mother of the Saviour.

V. O Virgin Mother of God, He, Whom the whole world doth not encompass, *BEING MADE MAN*, hath taken up His abode within thy womb.

Ceremony of Consecration

The Alleluia and first verse after the Epistle having been said, the Consecrator goes to the faldstool before the middle of the altar and there sits wearing his mitre; the assistant bishops again lead the Bishop-elect to the Consecrator, to whom the Bishop-elect, having laid aside his biretta, profoundly bowing his head, makes an humble reverence; the assistants, with the mitres on, and bowing slightly, also make a reverence to the Consecrator, then all sit as before, and the Consecrator, sitting with his mitre on, turned towards the Bishop-elect, says:

A BISHOP judges, interprets, consecrates, ordains, offers, baptizes and confirms.

Then, all rising, the Consecrator, standing with his mitre, says to those surrounding him:

L ET us pray, dearest brethren, that the kindness of the Almighty God consulting the utility of His Church, may bestow the abundance of His grace upon this Elect. Through Christ Our Lord. R. Amen.

And then the Consecrator before the faldstool, and the assistant bishops before theirs, all with their mitres on, prostrate themselves. The Bishop-elect, however, prostrates himself at the left of the Consecrator; the ministers and all other kneel. Then the chanters, beginning the litanies, sing:

Litany of the Saints

Lord, have mercy on us.

CHRIST, HAVE MERCY ON US.

Lord, have mercy on us.

CHRIST, HAVE MERCY ON US.

Lord, have mercy on us.

Christ, hear us.

CHRIST, GRACIOUSLY HEAR US.

God, the Father of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, One God,

Holy Mary, PRAY FOR US.

Holy Mother of God, PRAY FOR US.

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy Angels and Archangels,

All ye holy orders of blessed Spirits,

St. John the Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All ye holy Apostles and Evangelists,

All ye holy Disciples of the Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

HAVE MERCY ON US.

PRAY FOR US.

PRAY FOR US.

St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,
All ye holy Saints of God,

MAKE INTERCESSION FOR US.

Be merciful,

SPARE us, O LORD.

Be merciful,

GRACIOUSLY HEAR us, O LORD.

From all evil, O LORD, DELIVER us.

From all sin, O LORD, DELIVER us.

From Thy wrath,

From sudden and unlooked-for death,

From the snares of the devil,

From anger, and hatred, and every evil will,

From the spirit of fornication,

From lightning and tempest,

From the scourge of earthquakes,

O LORD, DELIVER us.

O LORD, DELIVER US.

WE BESEECH THEE, HEAR US.

From plague, famine and war,
From everlasting death,
Through the mystery of Thy holy Incarnation,
Through Thy Coming,
Through Thy Birth,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy holy Resurrection,
Through Thine admirable Ascension,
Through the coming of the Holy Ghost, the Paraclete,
In the day of judgment,
We sinners, **BESEECH THEE HEAR US.**
That Thou wouldest spare us,
That Thou wouldest pardon us,
That Thou wouldest bring us to true penance,
That Thou wouldest vouchsafe to govern and preserve Thy holy Church,
That Thou wouldest vouchsafe to preserve our Apostolic Prelate,
and all orders of the Church in holy religion,
That Thou wouldest vouchsafe to humble the enemies of holy Church,
That Thou wouldest vouchsafe to give peace and true concord to
Christian kings and princes,
That Thou wouldest vouchsafe to grant peace and unity to the whole
Christian world,
That Thou wouldest vouchsafe to confirm and preserve us in Thy
holy service,
That Thou wouldest lift up our minds to heavenly desires,
That Thou wouldest render eternal blessings to all our benefactors,
That Thou wouldest deliver our souls, and the souls of our brethren,
relations, and benefactors, from eternal damnation,
That Thou wouldest vouchsafe to give and preserve the fruits of the
earth,
That Thou wouldest vouchsafe to grant eternal rest to all the faithful departed,

The Consecrator, rising and turning towards the Bishop-elect, and taking in his left hand the pastoral staff, says in the tone of the litanies, first:

C. That Thou wouldest vouchsafe to bless this Elect here present.

R. WE BESEECH THEE, HEAR US.

He says a second time:

C. That Thou wouldest vouchsafe to bless and sanctify this Elect here present.

R. WE BESEECH THEE, HEAR US.

He says a third time:

C. That Thou wouldest vouchsafe to bless and sanctify and consecrate this Elect here present.

R. WE BESEECH THEE, HEAR US.

Meanwhile, always making the sign of the Cross over the Bishop-elect, the assisting bishops do and say the same thing, remaining kneeling, however. Then the Consecrator again prostrates, and the chanters continue the litany to the end.

That Thou wouldest vouchsafe graciously to hear us, WE BESEECH THEE, HEAR US.

Son of God, WE BESEECH THEE, HEAR US.

Lamb of God, Who takest away the sins of the world, SPARE US, O LORD.

Lamb of God, Who takest away the sins of the world, GRACIOUSLY HEAR US, O LORD.

Lamb of God, Who takest away the sins of the world, HAVE MERCY ON US.

The litany finished, all rise; and the Consecrator stands with his mitre on before his faldstool, the Bishop-elect kneeling before him.

Then the Consecrator, with the aid of the assistant bishops, taking the open book of the Gospels, saying nothing, lays it upon the neck and shoulders of the Bishop-elect, so that the printed page touches the neck. One of the chaplains kneels behind, supporting the book until it must be given into the hands of the Bishop-elect.

Then the Consecrator and the assistant bishops touch with both hands the head of the one to be consecrated, saying:

Receive the Holy Ghost.

THE IMPOSITION OF HANDS WITH THE WORDS OF CHRIST, "RECEIVE THE HOLY GHOST," IS THE ESSENTIAL AND SIMPLE RITE BY WHICH THE EPISCOPAL ORDER IS CONFERRED.

This being done, the Consecrator, standing and laying aside his mitre, says:

BE propitious, O Lord, to our supplications, and inclining the horn of sacerdotal grace above this Thy servant, pour upon him the power of Thy blessing. Through Our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

Then, extending his hands before his breast, he says:

WORLD without end.

R. Amen.

C. The Lord be with you.

R. And with thy spirit.

C. Lift up your hearts.

R. We have them lifted up to the Lord.

C. Let us give thanks to the Lord our God.

R. It is worthy and just.

It is truly worthy and just, right and profitable unto salvation that we should at all times and in all places givethanks unto Thee, OHolyLord, Father Almighty, Eternal God, honor of all dignities which serve unto Thy glory in sacred orders. To Thee, O Lord, Who, in the secret communings of familiar intercourse, giving instruction unto Moses, Thy servant, concerning, among other branches of divine worship, the nature of sacerdotal vesture, didst order that Aaron, Thy chosen one, should be clad in mystic robes during the sacred functions, so that succeeding generations might be enlightened by the examples of their predecessors, lest the knowledge derived from Thy instruction should be wanting in any age. Since, indeed, with the ancients, the very appearance of symbols would obtain reverence, and with us there would be the experience of the things themselves more certain than the mysteries of figures. For the adornment of our minds fulfills what was expressed by the outward vesture of that ancient priesthood, and now brightness of souls rather than splendor of raiment commends the pontifical glory unto us. Because even those things which then were sightly unto the eyes of the flesh, demanded rather that the eyes of the spirit should understand the things they signified. And therefore we beseech Thee, O Lord, give bountifully this grace to this Thy servant, whom Thou hast chosen to the ministry of the supreme priesthood, so that whatsoever things those vestments signify by the refulgence of gold, the splendor of jewels, and the variety of diversified works, these may shine forth in his character and his actions. Fill up in Thy priest the perfection of Thy ministry and sanctify with the dew of Thy heavenly ointment this Thy servant decked out with the ornaments of all beauty.

One of the chaplains binds the head of the Bishop-elect with a long cloth, and the Consecrator, prostrate on both knees, turned towards the altar, begins the Hymn, "Come, Holy Ghost, Creator, Come," the others continuing it unto the end, as follows:

Veni Creator

Come, Holy Ghost, Creator, come,
From Thy bright heavenly throne!
Come, take possession of our souls,
And make them all Thine Own!

Thou Who art called the Paraclete,
Best gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

Thou Who art sevenfold in Thy grace,
Finger of God's right hand,
His Promise, teaching little ones
To speak and understand!

O guide our minds with Thy blest light,
With love our hearts inflame,
And with Thy strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring,
And through all perils guide us safe
Beneath Thy sacred wing.

Through Thee may we the Father know,
Through Thee the Eternal Son,
And Thee the Spirit of them both—
Thrice blessed Three in One.

Now to the Father, and the Son
Who rose from death, be glory given,
With Thee, O holy Comforter,
Henceforth by all in earth and heaven.

R. Amen.

At the conclusion of the first verse, the Consecrator rises and sits on the faldstool before the middle of the altar, takes his mitre, lays aside his ring and gloves, puts on the ring again and receives the gremial or apron from the ministers. Then he dips the thumb of his right hand in the holy chrism and anoints the head of the Bishop-elect kneeling before him, making first the sign of the Cross on the crown, then anointing the rest of the crown, saying in the meanwhile:

MAY thy head be anointed and consecrated by heavenly benediction in the pontifical order.

And, making with his right hand, the sign of the Cross three times over the head of the Elect, he says:

In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

C. Peace be with thee.

R. And with thy spirit.

Having completed the anointing, the Consecrator cleanses his thumb somewhat with bread crumbs, and the above-mentioned hymn having been finished, he lays aside his mitre, rises and continues in the same tone as before, saying:

MAY this, O Lord, flow abundantly upon his head, may this run down upon his cheeks, may this extend unto the extremities of his whole body, so that inwardly he may be filled with the power of Thy spirit, and outwardly may be clothed with that same spirit. May constant faith, pure love, sincere piety abound in him. May his feet by Thy gift be beautiful for announcing the glad tidings of peace, for announcing the glad tidings of Thy good things. Grant to him, O Lord, the ministry of reconciliation in word and in deed, in the power of signs and of wonders. Let his speech and his preaching be not in the persuasive words of human wisdom, but in the showing of the spirit and of power. Give to him, O Lord, the keys of the kingdom of Heaven, so that he may make use of, not boast of the power which Thou bestowest unto edification, not unto destruction. Whatsoever he shall bind upon earth, let it be bound likewise in heaven, and whatsoever he shall loose upon earth, let it likewise be loosed in heaven. Whose sins he shall retain, let them be retained, and do Thou remit the sins of whomsoever he shall remit. Let him who shall curse him, himself be accursed, and let him who shall bless him be filled with blessings. Let him be the faithful and prudent servant whom Thou dost set, O Lord, over Thy household, so that he may give them food in due season, and prove himself a perfect man. May he be untiring in his solicitude, fervent in spirit. May he detest pride, cherish humility and truth, and never desert it, overcome either by flattery or by fear. Let him not put light for darkness, nor darkness for light; let him not call evil good, nor good evil. May he be a debtor to the wise and to the foolish, so that he may gather fruit from the progress of all. Grant to him, O Lord, an episcopal chair for ruling Thy Church and the people committed to him. Be his authority, be his power, be his strength. Multiply upon him Thy blessing and Thy grace, so that by Thy gift he may be fitted for always obtaining Thy mercy, and by Thy grace may he be faithful.

Then, in a lower tone of voice, he reads the following so as to be heard by those surrounding him:

Veni Creator

Come, Holy Ghost, Creator, come,
From Thy bright heavenly throne!
Come, take possession of our souls,
And make them all Thine Own!

Thou Who art called the Paraclete,
Best gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

Thou Who art sevenfold in Thy grace,
Finger of God's right hand,
His Promise, teaching little ones
To speak and understand!

O guide our minds with Thy blest light,
With love our hearts inflame,
And with Thy strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring,
And through all perils guide us safe
Beneath Thy sacred wing.

Through Thee may we the Father know,
Through Thee the Eternal Son,
And Thee the Spirit of them both—
Thrice blessed Three in One.

Now to the Father, and the Son
Who rose from death, be glory given,
With Thee, O holy Comforter,
Henceforth by all in earth and heaven.

R. Amen.

At the conclusion of the first verse, the Consecrator rises and sits on the faldstool before the middle of the altar, takes his mitre, lays aside his ring and gloves, puts on the ring again and receives the gremial or apron from the ministers. Then he dips the thumb of his right hand in the holy chrism and anoints the head of the Bishop-elect kneeling before him, making first the sign of the Cross on the crown, then anointing the rest of the crown, saying in the meanwhile:

MAY thy head be anointed and consecrated by heavenly benediction in the pontifical order.

And, making with his right hand, the sign of the Cross three times over the head of the Elect, he says:

In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

C. Peace be with thee.

R. And with thy spirit.

Having completed the anointing, the Consecrator cleanses his thumb somewhat with bread crumbs, and the above-mentioned hymn having been finished, he lays aside his mitre, rises and continues in the same tone as before, saying:

MAY this, O Lord, flow abundantly upon his head, may this run down upon his cheeks, may this extend unto the extremities of his whole body, so that inwardly he may be filled with the power of Thy spirit, and outwardly may be clothed with that same spirit. May constant faith, pure love, sincere piety abound in him. May his feet by Thy gift be beautiful for announcing the glad tidings of peace, for announcing the glad tidings of Thy good things. Grant to him, O Lord, the ministry of reconciliation in word and in deed, in the power of signs and of wonders. Let his speech and his preaching be not in the persuasive words of human wisdom, but in the showing of the spirit and of power. Give to him, O Lord, the keys of the kingdom of Heaven, so that he may make use of, not boast of the power which Thou bestowest unto edification, not unto destruction. Whatsoever he shall bind upon earth, let it be bound likewise in heaven, and whatsoever he shall loose upon earth, let it likewise be loosed in heaven. Whose sins he shall retain, let them be retained, and do Thou remit the sins of whomsoever he shall remit. Let him who shall curse him, himself be accursed, and let him who shall bless him be filled with blessings. Let him be the faithful and prudent servant whom Thou dost set, O Lord, over Thy household, so that he may give them food in due season, and prove himself a perfect man. May he be untiring in his solicitude, fervent in spirit. May he detest pride, cherish humility and truth, and never desert it, overcome either by flattery or by fear. Let him not put light for darkness, nor darkness for light; let him not call evil good, nor good evil. May he be a debtor to the wise and to the foolish, so that he may gather fruit from the progress of all. Grant to him, O Lord, an episcopal chair for ruling Thy Church and the people committed to him. Be his authority, be his power, be his strength. Multiply upon him Thy blessing and Thy grace, so that by Thy gift he may be fitted for always obtaining Thy mercy, and by Thy grace may he be faithful.

Then, in a lower tone of voice, he reads the following so as to be heard by those surrounding him:

Through Our Lord Jesus Christ, Who liveth and reigneth in the unity of one God, world without end.

R. Amen.

After this the Consecrator begins, and the choir takes up the Antiphon:

The ointment upon the head which descended on the beard, the beard of Aaron, which descended on the border of his vestment: the Lord hath commanded blessing forever.

PSALM 132

BEHOLD how good and how pleasant it is for brethren to dwell together in unity:

Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Which ran down to the skirt of his garment: as the dew of Hermon, which descendeth upon Mount Sion.

For there the Lord hath commanded blessing, and life for evermore.

Glory be to the Father, etc. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then the whole Antiphon is repeated, "The ointment upon the head, etc."

The Antiphon before the psalm having been begun, a long strip of cloth is placed on the neck of the Bishop-elect. The Consecrator sits down, takes his mitre, whilst the Bishop-elect kneels before him, having his hands joined. Then the Consecrator anoints with chrism the hands of the Bishop-elect in the form of a Cross, by drawing two lines with the thumb of his right hand, which has been dipped in the oil, namely, from the thumb of the right hand to the index finger of the left, and from the thumb of the left hand to the index finger of the right. And, afterwards, he anoints the entire palms of the Bishop-elect, saying:

MAY these hands be anointed with the sanctified oil and the chrism of sanctification, as Samuel anointed David to be King and Prophet; so may they be anointed and consecrated.

And making with his right hand the sign of the Cross thrice over the hands of the Bishop-elect, he says:

In the name of God the Father, and of the Son, and of the Holy Ghost, making the image of the Holy Cross of Our Saviour Jesus Christ, Who has redeemed us from death and led us to the kingdom of Heaven. Hear us, O Loving, Almighty Father, Eternal God, and grant that we may obtain what we ask for. Through the same Christ Our Lord.

R. Amen.

Seated, he continues:

MAY God and the Father of Our Lord Jesus Christ, Who hath Himself willed to elevate thee to the dignity of the Episcopate, bedew thee with chrism and with the liquor of mystic ointment, and make thee fruitful with the richness of spiritual benediction. Whatsoever you shall bless may it be blessed, and whatsoever you shall sanctify may it be sanctified; and may the imposition of this consecrated hand or thumb be profitable in all things unto salvation.

R. Amen.

After this, the one consecrated joins both hands, the right resting upon the left, and places them upon the cloth hanging from his neck. The Consecrator cleanses his thumb somewhat with some bread crumbs, and, laying aside his mitre, rises and blesses the pastoral staff, if it has not been blessed, saying:

Let Us Pray

OGOD, Who dost sustain human weakness, bless this staff; and in the clemency of Thy merciful kindness, operate inwardly in the manners of this Thy servant, what it outwardly designates through Christ Our Lord.

R. Amen.

Then he sprinkles it with holy water. Sitting down and taking his mitre, he himself hands the staff to the one consecrated, who is kneeling before him, and who receives it between the index and middle fingers, the hands remaining joined, while the Consecrator says:

RECEIVE the staff of the pastoral office, so that in the correction of vices you may be lovingly severe, giving judgment without wrath, softening the minds of your hearers whilst fostering virtues, not neglecting strictness of discipline through love of tranquillity.

R. Amen.

After which, laying aside the mitre, the Consecrator rises and blesses the ring, if it has not been blessed before, saying:

Let Us Pray

OLORD, Creator and Preserver of the human race, Giver of spiritual grace, Bestower of eternal salvation, do Thou send forth Thy blessing upon this ring; so that whosoever shall be adorned with this sign of holiest fidelity, it may avail him by the power of heavenly protection unto eternal life. Through Christ Our Lord.

R. Amen.

He then sprinkles the ring with holy water, and, sitting with his mitre on, himself places the ring on the ring finger of the right hand of the one consecrated, saying:

RECEIVE the ring, the symbol of fidelity, in order that, adorned with unspotted faith, you may keep inviolably the Spouse of God, namely, His Holy Church.

R. Amen.

Then the Consecrator takes the book of the Gospels from the shoulders of the one consecrated, and with the aid of the assistant bishops, hands it, closed, to the one consecrated, the latter touching it without opening his hands, whilst the Consecrator says:

RECEIVE the Gospel and go preach to the people committed to thee, for God is powerful to increase His grace in thee, He who liveth and reigneth, world without end.

R. Amen.

Finally the Consecrator receives the one consecrated to the kiss of peace. The assistant bishops each do likewise, saying to the one consecrated: Peace be with you.

And he answers to each: And with thy spirit.

Then the newly consecrated Bishop, between the assistant bishops, returns to his chapel, where, while he is seated, his head is cleansed with some bread crumbs and with a clean cloth. Then his hair is cleansed, and combed; afterwards he washes his hands. The Consecrator washes his hands at his faldstool. Then he goes to the throne and continues the Mass up to the conclusion of the Gospel. The newly consecrated Bishop does the same in his chapel.

The celebration of the Mass is resumed at the last Alleluia of the Gradual.

Mass Continued

Alleluia, alleluia.

V. Happy art thou, Holy Virgin Mary, and most worthy of all praise, for from thee the Sun of Justice hath risen, Christ, our God. Alleluia.

The celebrant, bowing down, says silently the prayer of preparation for the reading of the Holy Gospel:

Cleanse my heart and my lips, O Almighty God, Who didst cleanse with a burning coal the lips of the Prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips that worthily and in a seemly manner I may announce His Gospel. Amen.

Then he reads the Gospel, beginning in this wise:

C. The Lord be with you.

R. And with thy spirit.

The beginning of the Holy Gospel according to Saint Matthew.

Gospel

Matt. 1, 1-16. The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon; of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And, after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathen begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ.

After the celebrant has read the Gospel in a low tone of voice, the deacon kneeling on the altar-steps, repeats the prayer "Cleanse my heart" as above, then, taking very reverently the book of the Holy Gospels from the altar, he kneels before the celebrant and asks his blessing:

D. Pray, Sir, a blessing.

C. The Lord be in thy heart and on thy lips, that worthily and in a seemly manner thou mayest announce His Gospel: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, with lights and incense (previously blessed by the celebrant), the deacon goes to the place appointed and, saluting, as above, all present, with the words Dominus Vobiscum, solemnly sings the Gospel to the end, in the bearing of the people. And the celebrant kisses the Sacred Text, saying:

By the words of the Gospel may our sins be blotted out.

He is then incensed and resumes his seat.

Immediately after the Gospel has been read, the sermon is preached.

The Sermon

Next follows the Nicene Creed, which is a formula of Christian faith as expressed by the Council of Nicæa, A. D. 325. It is sung with the same ceremonial as the Gloria in Excelsis. The recital of the Creed is prescribed at Mass on all Sundays, and very generally on principal Feasts occurring during the week.

Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial with the Father: by Whom all things were made. Who for us men, and for our salvation, descended from heaven. And was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. Was crucified also for us: suffered under Pontius Pilate and was buried. And the third day He rose again, according to the Scriptures. And ascended into heaven: sitteth at the right hand of the Father. And again He shall come with glory, to judge the living and the dead: of Whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Life-giver; Who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: Who spake by the prophets. And One, Holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

The celebrant now proceeds to the Offertory.

Turning to the people, he salutes them:

- C. The Lord be with you.
- R. And with thy spirit.
- C. Let us pray.

He then reads the Psalm-verse appointed for the Offertory antiphon, so called because during its recital were made from early times the offerings of bread and wine for the sacrifice, and of other gifts for the Church. The Offertory is also sung by the choir.

Offertory

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things; thou didst give birth to Him Who made thee, and yet thou remainest a Virgin forever.

The Offertory having been said, the Consecrator sits with his mitre on at the faldstool, and the one consecrated, coming from his chapel, between the assistant bishops, kneels before the Consecrator and offers to him two lighted torches, two loaves of bread and two small barrels of wine, decorated with the Coats of Arms of the Consecrator and the newly consecrated Bishop, and kisses reverently the hands of the Consecrator receiving the above gifts.

Then the Consecrator washes his hands and goes to the altar. The newly consecrated also goes to the Epistle side of the same altar; there, standing between the assistant bishops, having before him his Missal, he says and does with the Consecrator everything as in the Missal. And one host is prepared to be consecrated for the Consecrator and the newly consecrated Bishop, and wine sufficient for both is placed in the chalice.

Taking the host to be consecrated, which is lying on the paten (a small plate made of silver or sometimes of gold, and solemnly consecrated for the holding of the Body of Christ), the celebrant makes the oblation, saying silently:

Receive, O Holy Father, Almighty and Everlasting God, this spotless host, which I, thine unworthy servant, offer unto Thee my living and true God, for my countless sins, trespasses and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail me and them to salvation, unto life eternal. Amen.

While the subdeacon pours wine and water into the chalice, the celebrant blessing the water, recites the prayer:

O God, Who in creating man didst exalt his nature very wonderfully, and yet more wonderfully didst establish it anew; by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost; world without end. Amen.

He offers the chalice with the words:

We offer up to Thee, O Lord, the chalice of salvation, beseeching Thee that of Thy mercy, our sacrifice may ascend with an odor of sweetness in the sight of Thy Divine Majesty, to avail for our own and for the whole world's salvation. Amen.

Bowing down over the altar, he goes on:

Humbled in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the Sacrifice we this day offer up, be well-pleasing to Thee, Who art our Lord and our God.

Raising his eyes to heaven, he invokes the Holy Ghost upon the Oblation, over which he makes the sign of the Cross, saying:

Come, Thou the Sanctifier, God Almighty and Everlasting; bless this Sacrifice set forth to the glory of Thy holy Name.

Here the paten is removed from the altar and entrusted to the subdeacon, who holds it concealed under a silken veil thrown over his shoulders, until the time when it is needed for the breaking of the Sacred Host.

Incense is then blessed, the celebrant saying:

By the intercession of blessed Michael the Archangel, who standeth at the right hand of the Altar of incense, and of all his Elect, may the Lord vouchsafe to bless this incense, and to receive it for an odor of sweetness. Through Christ our Lord. Amen.

He incenses the bread and wine on the altar with the words:

May this incense, blessed by Thee, ascend before Thee, O Lord, and may Thy mercy descend upon us.

Then he incenses the altar itself, reciting from Psalm 140:

Let my prayer be directed, O Lord, as incense, in Thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

The celebrant returns the thurible to the deacon with the words:

May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

Finally, the celebrant himself, the clergy and the people are incensed by the deacon or other minister.

After the offering of the bread and wine, a little water is poured over the fingers of the celebrant, who repeats the words of Psalm 25.

I will wash my hands among the innocent: and will compass Thy altar, O Lord.

That I may hear the voice of praise: and tell of all Thy marvellous works.

O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing down over the middle of the altar, the celebrant renews the prayer of Oblation:

Receive, O Holy Trinity, this Oblation offered up by us to Thee, in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of blessed Mary ever a Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of Thy Saints whose relics are here, and of all Thy Saints, that it be for an increase of honor to them and of salvation to us, and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord.

Turning to the people, and somewhat raising his voice, he asks their prayers:

Brethren, pray

and continues in a low voice:

that this Sacrifice, which is both mine and yours, may be well-pleasing to God the Father Almighty.

The ministers answer:

May the Lord receive this Sacrifice at thy hands, to the praise and glory of His name, to our good likewise, and to that of all his holy Church.

To this the celebrant subjoins Amen, and then silently reads over the Oblation, the prayer known as Secret, so called because it is said in a low voice.

Secret

May the Humanity of Thine only-begotten Son succour us, O Lord, that He, Jesus Christ Our Lord, Who, born of a Virgin, did not lessen but rather sanctified the virginity of His Mother, may, on this the solemnity of her Nativity, cleanse our souls from every stain and vestige of sin and make our offering acceptable to Thee.

The following Secret for the new Bishop is said with the Secret of the Mass of the day under one conclusion by the Consecrator:

Receive, O Lord, the gifts which we offer to Thee for this Thy servant, and kindly preserve in him Thy favors. Through Our Lord Jesus Christ, Thy Son, who liveth and reigneth in the unity of the Holy Ghost.

The One Consecrated Says:

Secret

Receive, O Lord, the gifts which we offer to Thee for me, Thy servant, and kindly preserve Thy favors in me. Through Our Lord Jesus Christ, who liveth and reigneth in the unity of the Holy Ghost.

In terminating the Secret, the celebrant raises his voice, singing:

World without end.

And all answer: Amen.

Next follows the Preface or solemn Eucharistic Prayer of praise and thanksgiving, gone through by the celebrant with uplifted hands, and which for High Mass is set to a special and impressive chant.

Preface of the Blessed Virgin

- C. The Lord be with you.
- R. And with thy spirit.
- C. Lift up your hearts.
- R. We have them lifted up unto the Lord.
- C. Let us give thanks to the Lord our God.
- R. It is meet and just.

It is truly meet and just, right and available unto salvation, for us, at all times, and in all places, to give thanks unto Thee, O Holy Lord, Father Almighty, Eternal God; and to praise, bless, and glorify Thee on this the feast of the Nativity of the blessed Mary, ever Virgin. Who, by the overshadowing of the Holy Spirit, conceived Thine only-begotten Son; and the glory of her virginity still remaining, brought forth Eternal Light unto the world, Jesus Christ Our Lord. Through Whom the Angels praise Thy Majesty, the Dominations adore It, and the Powers tremble before It. The Heavens and the Virtues of Heaven, together with the blessed Seraphim, glorify It in united exultation. With whom we humbly beseech Thee to direct that we also be admitted to join our voices with suppliant praise, exclaiming:

Holy, Holy, Holy, Lord God of Hosts.
The heavens and the earth are full of Thy glory.
Hosanna in the highest.
Blessed is He Who cometh in the Name of the Lord.
Hosanna in the highest.

Here a bell is rung to give notice to the people of the beginning of the Canon or sacrificial part of the Mass.

Canon of the Mass

Having united with those present to give solemn thanks to God the Father Almighty, for all His blessings, after the example set by Our Blessed Lord at the Last Supper, the celebrant and Bishop-elect silently enter upon the Rite called the Canon of the Mass (canon meaning the fixed method or rule established for the proper offering up of the Unbloody Sacrifice of the New Testament).

Meanwhile the choir sings the Sanctus or Triumphal Hymn of the Angels, and the Benedictus, or chant of welcome to Christ, Who, in Body and Blood, Soul and Divinity, comes as the Sacrificial Victim, upon the Altar.

By the universal custom of the Catholic Church, the rest of the Faithful recite during Mass such approved vocal prayers as each one pleases, or, should they prefer, apply themselves to devout meditation. Holy Church has already suggested to them fitting matter for their prayer and holy thoughts, by reminding them at the Orate Fratres, that the Sacrifice is theirs as well as the celebrant's. And further on, the Sacred Liturgy speaks of them as each one individually, offering It up each one for himself and for all dear to him.

The celebrant, first raising his eyes to Heaven, joins his hands, and, bowing down over the Altar, reverently kisses the stone upon which Christ's Body will be laid. He then uplifts his hands and begins in silence:

WHEREFORE, we very humbly beg and beseech Thee, Most Merciful Father, through Jesus Christ, Thy Son, Our Lord, to receive and to bless these gifts, these oblations, these holy and spotless hosts,

Here he thrice signs the Oblation with the sign of the holy Cross.

which we offer up unto Thee in the first place for Thy Holy Catholic Church. Do Thou vouchsafe in all the earth to bestow upon her Thy peace, to keep her, to gather her together, and to guide her; as likewise, Thy servant, Benedict XV, our Pope; Thomas Mary, our Bishop, and all men who are orthodox in belief and who profess the Catholic and Apostolic Faith.

The Commemoration of the Living

Be mindful, O Lord, of Thy servants and of Thine handmaidens, N. N.

Pausing, and joining his hands, the celebrant here makes supplication by name for those for whom he desires more especially to pray.

And of all here present, the faith of each one of whom is known to Thee, nor is his devotion hidden from Thee. For them we offer up to Thee this Sacrifice of praise; as they, too, offer it up for themselves, for their households and all dear to them, for the salvation of their own souls, for the health and welfare they hope for, and pay their vows to Thee, God Everlasting, Living and True.

The beginning of the Action or more solemn part of the Sacrifice.

Having communion with and venerating the memory, in the first place, of the glorious Mary ever a Virgin, Mother of Jesus Christ, Our God and Our Lord; but also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints: for the sake of whose merits and prayers do Thou grant us to be in all things safeguarded by Thy sure defence. Through the same Christ, Our Lord. Amen.

The celebrant now spreads out his hands over the Oblation again, praying that Almighty God graciously accept it. And here is given notice, by ringing the sanctuary bell, of the Consecration which is about to take place.

During the action just before the consecration of the bread and wine, the Consecrator says:

THIS Oblation, therefore, of our service, and that of Thy whole family which we offer Thee, also for this Thy servant, whom Thou has vouchsafed to promote, to the order of the episcopate, we beseech Thee, O Lord, graciously to accept, and to kindly preserve Thy favors in him, so that what has been accomplished by the divine gift, may be followed by divine effects; and dispose our days in Thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect. Through Christ Our Lord.

R. Amen.

The One Consecrated Says:

THIS Oblation, therefore, of our service, and that of Thy whole family which we offer Thee, also for this Thy servant, whom Thou has vouchsafed to promote to the order of bishop, we beseech Thee, O Lord, graciously to accept and kindly to preserve in me Thy favors, so that what I have accomplished by the divine gift, I may complete by divine effects; and dispose our days in Thy peace, and command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ Our Lord.

R. Amen.

And, moreover, do Thou, O God, in all ways vouchsafe to bless this same Oblation.

He signs the bread and wine before him with the sign of the holy Cross and, in like manner, at each of the words next following:

to take it for Thy very own, to approve it, to perfect it, and to render it well-pleasing to Thyself, so that, on our behalf, it may be changed into the Body and Blood of Jesus Christ, Thy Most Dear Son, Our Lord.

Who the day before He suffered, took bread into His holy and venerable hands,

The celebrant takes the host into his hands.

and having lifted up His eyes to heaven,

The celebrant raises his eyes to heaven.

to Thee, God, His Almighty Father, giving thanks to Thee, blessed it, broke it, and gave it to His disciples, saying: Take ye, and eat ye all of this. **FOR THIS IS MY BODY.**

Then, falling on his knees, the celebrant adores the Sacred Body of Christ, and rising, elevates It on high that all present may likewise so do. He proceeds:

In like manner, after they had supped, taking also into His holy and venerable hands this goodly chalice,

The celebrant takes the chalice into his hands.

again giving thanks to Thee, He blessed it,

The celebrant signs the chalice with the sign of the holy Cross.

and gave it to His disciples, saying: Take ye, and drink ye all of this.

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVER-LASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED, UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in memory of Me.

Again falling on his knees, the celebrant adores the Precious Blood of Christ, and rising, elevates the Chalice on high, that all present may likewise so do. And at one and the other Elevation the sanctuary bell is rung. The celebrant continues:

Wherefore, O Lord, bearing in mind the blessed Passion of the same Jesus Christ, Thy Son, Our Lord, His Resurrection likewise from the grave, and His glorious Ascension into Heaven, we too, Thy servants, who are, nevertheless, Thy holy people, offer up to Thine excellent Majesty from among the things Thou hast given to us and bestowed upon us, a Victim Which is pure,

The celebrant indicates that Christ, Our Lord, is truly present on the Altar by making the sign of the Cross over the Host and Chalice, which he repeats at each of the words next following:

a Victim Which is holy, a Victim Which is stainless, the holy Bread of life everlasting, and the Cup of eternal salvation.

Vouchsafe to look upon It with a gracious and tranquil countenance, and to accept It, even as Thou wast pleased to accept the offerings of righteous Abel, Thy servant, the sacrifice of Abraham, our Patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a Holy Sacrifice, a Victim without blemish.

The celebrant, bowing down over the Altar, prays thus:

Humbly, we beseech Thee, Almighty God, to command that by the hands of Thy holy Angel, This, our Sacrifice, be uplifted to Thine Altar on high, into the very presence of Thy Divine Majesty, and to grant that as many of us as, by partaking thereof from this Altar, shall have received the adorable Body and Blood of Thy Son, may from heaven be filled with all blessings and graces. Through the same Christ, our Lord. Amen.

The Commemoration of the Departed

Be mindful, also, O Lord, of Thy servants, and of Thine handmaidens, N. N., who have gone before us with the sign of faith, and who sleep the sleep of peace.

Pausing, and joining his hands, the celebrant here makes supplication by name for those departed souls for whom he desires more especially to pray.

For them, O Lord, and for all who rest in Christ, do Thou, we beseech Thee, appoint a place of solace, of light, and of peace. Through the same Christ, Our Lord. Amen.

Striking his breast, the celebrant goes on:

On ourselves, too, who are sinners, but yet Thy servants, and who put our trust in the multitude of Thy tender mercies, vouchsafe to bestow some lot and fellowship with Thy holy Apostles and Martyrs: with Stephen, John, Mathias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning us our sins. Through Christ, Our Lord.

By Whom, O Lord, Thou dost, at all times, create, hallow, quicken, bless, and bestow upon us all these good things.

Here again the celebrant makes a threefold sign of the Cross over the Sacred Host and Chalice.

Through Him, and with Him, and in Him,

Yet once more with the sign of the Cross, thrice, and again twice, made over the Sacred Host and Chalice, the celebrant refers the words he is using to Christ really present on the Altar before him.

is to Thee, Who art God, the Father Almighty, in the Unity of the Holy Ghost, all honor and all glory.

The celebrant makes known to the faithful present that his prayer is ended by singing, in a loud voice so as to be heard by all, the concluding words:

World without end.

To which the choir of singers respond, Amen, thereby witnessing that the faithful present have in heart and mind joined with the celebrant in the sacrificial act and prayer.

Next follows the Lord's Prayer, sung aloud, by the celebrant.

LET US PRAY

Thereto admonished by wholesome precepts, and in words taught us by God Himself we presume to pray:

Our Father, Who art in heaven: hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

The choir answers:

But deliver us from evil.

The celebrant says Amen, continuing silently as follows:

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and by the intercession of the blessed and glorious Mary, ever a Virgin, Mother of God, of Thy holy Apostles Peter and Paul, of Andrew, and of all Thy Saints, of Thy loving kindness, grant peace in our time; so that in the help Thy mercy shall afford us, we may all the days of our life find both freedom from sin and assured safety in every trouble. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost.

Raising his voice, the celebrant says, or sings:

World without end.

R. Amen.

C. The peace of the Lord be ever with you.

R. And with thy spirit.

While pronouncing the words of blessing, Pax Domini, the celebrant makes a threefold sign of the Cross with the Sacred Host, which he then reverently breaks, dividing It into three parts, one of which he casts into the Chalice saying, silently:

May this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ be to us who shall receive It unto life everlasting. Amen.

He strikes his breast, saying aloud:

Lamb of God, Who takest away the sins of the world, have mercy on us.
Lamb of God, Who takest away the sins of the world, have mercy on us.
Lamb of God, Who takest away the sins of the world, grant us peace.

The choir here sings the Agnus Dei, as above.

Having said the Agnus Dei, the celebrant, with head bowed down, recites in silence the three prayers of immediate preparation for Holy Communion.

O Lord Jesus Christ, Who didst say to Thine Apostles: Peace I leave you, My peace I give unto you; look not upon my sins but upon the Faith of Thy Church: do Thou, for such is Thy holy will, ensure to her peace, and the gathering together of all her children. Who livest and reignest, God, world without end. Amen.

The first prayer after the Agnus Dei before Communion having been said by the Consecrator and the one consecrated, the latter goes up to the right of the Consecrator and both kiss the altar. Then the Consecrator gives the kiss of peace to the one consecrated, saying: "Peace be with thee," to whom the one consecrated answers: "And with thy spirit," and he gives the kiss of peace to his assistants, first to the senior, then to the other, saying to each: "Peace be with thee," and they answer him: "And with thy spirit."

Then the kiss of peace is given by the celebrant to the assistant priest, and afterwards by the latter to the rest of the clergy. In giving the kiss of peace the words Pax Tecum (Peace be with thee) are used, to which the answer is returned Et Cum Spiritu Tuo (And with thy spirit).

O Lord Jesus Christ Son of the living God, Who fulfilling the Father's will, with the coöperation of the Holy Ghost, by Thy death has given life to the world: for the sake of this Thy Sacred Body and Blood, free me from all my wickedness and from every evil. Make me cleave to Thy commandments and suffer not that at any time I be separated from Thee. Who with the same God the Father and the Holy Ghost, livest and reignest world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but, do Thou, in Thy loving kindness, make it to avail me to my healing and safekeeping in body and in soul. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

I will take the Bread of Heaven

The celebrant here takes the Sacred Host into his hand.

and will call upon the name of the Lord.

Then, very humbly and devoutly, striking his breast, he raises his voice, and three times repeats the words:

Lord, I am not worthy that Thou shouldest enter under my roof: but say only the word and my soul shall be healed.

And here is rung the sanctuary bell, warning those present of the time of Communion which is approaching.

The celebrant now makes the sign of the Cross with the Sacred Host, and having placed one-half the Host on the corporal in reserve for the Communion of the new Bishop, he reverently receives the Communion of the Body of the Lord, saying before doing so:

May the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After a brief pause for thanksgiving, the celebrant proceeds to gather up any crumbs that may have fallen on the corporal, or cloth of fine linen, that was

Spread under the Host and Chalice, and casts any that he may find into the Chalice. He recites meanwhile the following verses from Holy Scripture:

What shall I render unto the Lord for all the good things He has rendered unto me? I will take the Chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from mine enemies.

Taking the Chalice into his hand, he signs himself therewith in the figure of a Cross, and reverently receives the Communion of the Blood of the Lord, saying before drinking from the Chalice:

May the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Consecrator does not entirely consume the Blood, but only a portion with the particle of the Host that has been placed in the Chalice, and before he takes the purification, he communicates the new Bishop, who stands with bowed head and not genuflecting, first giving him the Body and then the Blood. Then he purifies himself, and afterwards the new Bishop.

Here Holy Communion is administered, should there be any of the faithful desirous of receiving It.

The celebrant proceeds in the next place to the ceremony of the ablution, or rinsing of the Chalice, into which the minister pours a small quantity of wine, the celebrant meanwhile saying:

Into a pure heart, O Lord, may we receive the Heavenly Food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

Finally, a few drops of wine and some water are poured over the celebrant's fingers, for he has touched and handled the Sacred Host. He drinks the contents of the Chalice with the accompanying prayer:

May Thy Body, O Lord, of Which I have eaten, and Thy Blood, of Which I have drunk, cleave to mine inmost parts; and do Thou grant that no stain of sin remain in me, whom Thou hast comforted with Thy pure and holy Sacraments. Who livest and reignest world without end. Amen.

The subdeacon carefully wipes and re-arranges the Chalice and its appurtenances, covering all with a silken veil, and afterwards removes the Chalice to the credence table, whence he had brought it to the altar at the Offertory. After the celebrant washes his fingers over the Chalice and takes also the ablution, having received the mitre, he washes his hands. Meanwhile, the new Bishop, with his assistant bishops, goes to the other corner of the altar, namely, the Gospel side, and there continues the Mass, while the Consecrator does the same at the Epistle side.

The celebrant recites the Antiphon for Communion, which is afterwards sung by the choir.

Communion

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

The celebrant, in the place where he had recited the Introit, having read the Antiphon called the Communion, next turns to the people, saluting them with the words Dominus vobiscum (The Lord be with you), to which the answer Et cum spiritu tuo (And with thy spirit), is returned. He then sings the Prayer called Post-Communion because appointed for after Communion.

Post-Communion

Let us pray: We have received, O Lord, the votive Sacrament of this annual festival; grant, we beseech Thee, that It may impart unto us all necessary help and assistance for our present and future life.

Then is added the Post-Communion of the consecrating ceremony under the same prayer.

WE beseech Thee, O Lord, work in us the saving fullness of Thy mercy: and propitiously render us so perfect, and so cherish us that we may be able to please Thee in all things. Through Our Lord Jesus Christ, who with Thee liveth and reigneth in the unity of the Holy Ghost, world without end.

R. Amen.

The celebrant chants:

C. The Lord be with you.

R. And with thy spirit.

The deacon now chants the dismissal of the people with the words Ite missa est.

D. Go, the Mass has been said.

R. Thanks be to God.

Bowing down over the Altar, the celebrant further prays:

May the lowly homage of my service be pleasing to Thee, O Most Holy Trinity: and do Thou grant that the Sacrifice which I, all unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee and, because of Thy loving kindness, may avail to atone to Thee for myself, and for all those for whom I have offered It up. Through Christ Our Lord. Amen.

After the Ite missa est has been said, the Consecrator having said the Placeat in the middle of the altar, chants the words:

C. Blessed be the name of the Lord.

R. From now, henceforth, and forever.
C. Our help is in the name of the Lord.
R. Who made heaven and earth.

Then, pausing, and joining his hands and turning towards the people, he solemnly blesses them, saying:

C. May the Almighty God, Father, Son and Holy Ghost, bless you.
R. Amen.

Having given the Benediction, the Consecrator, with his mitre on, sits on the faldstool, which has been placed before the middle of the altar: the one consecrated, keeping his biretta on his head, kneels before him. Then the Consecrator, having laid aside his mitre, rises and blesses the mitre, if it has not been blessed, saying:

LET US PRAY

O Lord God, Father Almighty, Whose goodness is wonderful and Whose power immense, from Whom is every best and every perfect gift, the ornament of all beauty, vouchsafe to bless and sanctify this mitre to be placed on the head of this Prelate, Thy servant. Through Christ Our Lord.

R. Amen.

And then he sprinkles it with holy water, after which, sitting down, with his mitre on, the assistant bishops aiding him, he places it on the head of the one consecrated, saying:

WE, O Lord, place on the head of this Thy bishop and champion, the helmet of protection and salvation, so that his face being adorned and his head armed with the horns of both testaments, he may seem terrible to the opponents of truth, and through the indulgence of Thy grace may be their sturdy adversary, Thou Who didst mark with the brightest rays of Thy splendor and truth the countenance of Moses, Thy servant, ornamented from his fellowship with Thy word: and didst order the tiara to be placed on the head of Aaron Thy high priest. Through Christ Our Lord.

R. Amen.

Then, if the gloves have not been blessed, the Consecrator rises, having laid aside the mitre, and blesses them, saying:

LET US PRAY

O Almighty Creator, Who hast given to man, fashioned after Thy image, hands notable for their formation, as an organ of intelligence for correct workmanship; which Thou hast commanded to be kept clean, so that the soul might worthily be carried in them and Thy mysteries worthily

consecrated by them, vouchsafe to bless and sanctify these hand coverings, so that whoseover of Thy ministers, the holy bishops, shall humbly wish to cover their hands with these, Thy mercy shall accord to him cleanness of heart as well as of deed. Through Christ Our Lord.

R. Amen.

And he sprinkles them with holy water. Then the pontifical ring is drawn from the finger of the one consecrated, the Consecrator sits down and, having received the mitre with the aid of the assistant bishops, places the gloves on the hands of the one consecrated, saying:

ENCOMPASS, O Lord, the hands of this Thy minister with the cleanness of the new Man Who descended from Heaven, so that as Thy beloved Jacob, his hands covered with the skins of young goats, implored and received the paternal benediction, having offered to his Father most agreeable food and drink, so also this one may deserve to implore and to receive the benediction of Thy grace by means of the saving Host offered by his hands. Through Our Lord Jesus Christ, Thy Son, Who in the likeness of sinful flesh, offered Himself to Thee for us.

And immediately he places on the finger of the one consecrated the Episcopal ring. Then the Consecrator rises and takes the one consecrated by the right hand, and the senior assistant bishop takes him by the left, and they enthrone him by placing him sitting on the throne at the Gospel side and the Consecrator places in his left hand the pastoral staff.

Then the Consecrator, turning towards the altar and laying aside the mitre, while standing, begins the Hymn, Te Deum, the others taking it up and finishing it, as follows:

Te Deum Laudamus

We praise Thee, O Lord, we acknowledge Thee to be the Lord.
All the earth doth worship Thee, and the Father everlasting.
To Thee all Angels, to Thee the Heavens and all the Powers therein,
To Thee the Cherubim and Seraphim, cry with unceasing voice:
Holy, Holy, Holy, Lord God of Hosts.
The heavens and the earth are full of the Majesty of Thy Glory.
Thee the glorious choir of the Apostles,
Thee the admirable company of the Prophets,
Thee the white-robed army of Martyrs, praise.
Thee the Holy Church throughout all the world doth acknowledge:
The Father of infinite Majesty,
Thine adorable, true and only Son,
Also the Holy Ghost, the Paraclete.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.

Thou having taken upon Thee to deliver man, didst not abhor the Virgin's womb.

Thou having overcome the sting of death, didst open to unbelievers the Kingdom of Heaven.

Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.

At the following verse all kneel.

We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.

O Lord, save Thy people; and bless Thine inheritance.

Govern them; and lift them up forever.

Day by day we bless Thee.

And we praise Thy name forever, and world without end.

Vouchsafe, O Lord, this day to keep us without sin.

Have mercy on us, O Lord, have mercy on us.

Let Thy mercy, O Lord, be upon us; as we have hoped in Thee.

O Lord, in Thee have I hoped, let me never be confounded.

At the beginning of the hymn, the one consecrated is led by the assistant bishops with their mitres on around the Church, and he blesses everyone. The Consecrator meanwhile, without his mitre, remains standing in the same place at the altar. When the one consecrated has returned to his seat, he sits again until the above-mentioned hymn is finished. The assistants lay aside their mitres and stand with the Consecrator at the Gospel side of the altar.

At the conclusion of the hymn, the Consecrator, standing without his mitre on the Gospel side of the altar, begins the Antiphon.

May Thy hand be strengthened and Thy right hand be exalted, justice and judgment be the preparation of Thy throne. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end.

And the whole Antiphon is repeated. When this is finished, the Consecrator says:

C. O Lord, hear my prayer.

R. And let my cry come unto Thee.

C. The Lord be with you.

R. And with thy spirit.

LET US PRAY

O GOD, the Pastor and Ruler of all the faithful, look down in Thy mercy upon this Thy servant, whom Thou hast appointed over Thy Church, and grant, we beseech Thee, that both by word and example, he may

edify all those who are under his charge, so that with the flock entrusted to him, he may attain unto life everlasting. Through Christ Our Lord. Amen.

After which the Consecrator, with uncovered head, remains at the Gospel corner of the altar, the assistants, also uncovered, standing with him.

The one consecrated rises, and, going with his mitre and his pastoral staff before the middle of the altar, turns towards it; and, signing himself with the thumb of his right hand before his breast, he says:

C. Blessed be the name of the Lord.

R. Now and forever.

Then, making the sign of the Cross from his forehead to his breast, he says:

C. Our help is in the name of the Lord.

R. Who hath made Heaven and earth.

Then, rising and joining his hands, and bowing his head, he says:

May the Almighty God bless you.

And when he has said "God" he turns towards the people and blesses them thrice, saying:

The Father, the Son, and the Holy Ghost. Amen.

Then the Consecrator takes his mitre, and stands at the Gospel corner, his face turned towards the Epistle corner. The assistants, with their mitres on, stand near him. The one consecrated goes to the Epistle corner of the altar, and there, with his mitre on, and holding his staff, facing the Consecrator, he makes a genuflection and sings:

For many years.

Then, going to the middle of the altar, he again genuflects as before, and says, singing in a higher voice:

For many years.

Afterwards he goes to the feet of the Consecrator and, genuflecting a third time as above, he sings again in a still higher tone of voice:

For many years.

Then, when he has risen, the Consecrator receives him to the kiss of peace. The assistant bishops do likewise. These lead between them the one consecrated, who wears his mitre and walks with the pastoral staff, reciting the Gospel of St. John: In the beginning was the Word, etc. After having made a reverence to the Cross upon the altar he goes to his chapel, where he lays aside his vestments, saying meanwhile the Antiphon of the Three Children, etc., and the canticle, "Bless ye." The Consecrator, having given the kiss of peace to the one consecrated, says in a low voice:

C. The Lord be with you.
R. And with thy spirit.
C. The beginning of the holy Gospel according to St. John.
R. Glory be to Thee, O Lord.

In the beginning it was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came into His own, and His own received him not. But as many as received Him, to them He gave power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here all kneel down.

AND THE WORD WAS MADE FLESH, and dwelt among us (and we saw His glory, the glory as of the Only-Begotten of the Father), full of grace and truth.

R. Thanks be to God.

Having made the sign of the Cross on the altar and on his own forehead, mouth and breast, and having made likewise a reverence to the Cross, the celebrant proceeds with his ministers to the throne. After the celebrant has finished the last Gospel, he lays aside his sacred vestments, saying also the Antiphon of the Three Children and the canticle "Bless ye," etc., after which the one consecrated returns thanks to the Consecrator and his assistants, and all depart in peace, in the order of procession by which they entered.



